

according to the Hottentots, that the first European settlers obtained a footing in South Africa.<sup>1</sup> But the most familiar example of such stories is the tradition that Dido procured the site of Carthage in this fashion, and that the place hence received the name of Byrsa or "hide."<sup>2</sup> Similar tales occur in the legendary history of Saxons and Danes,<sup>3</sup> and they meet us in India, Siberia, Burma, Cambodia, Java, and Bali.<sup>4</sup> The wide diffusion of such stories confirms the conjecture of Jacob Grimm that in them we have a reminiscence of a mode of land measurement which was once actually in use, and of which the designation is still retained in the English *hide*.<sup>5</sup>

The Bechuana custom suggests that the mode of measuring by a hide may have originated in a practice of encompassing a piece of land with thongs cut from the hide of a sacrificial victim in order to place the ground under the guardianship of the sacred animal.

The ox But why do the Bechuanas sew up the eyelids of the bull whose hide is J.Q. i<sub>oe</sub> use<sub>j</sub> for this purpose? The answer appears to be given by blinded<sup>Tn</sup> ceremonies which the same people observe when they are going out to war. On that occasion a woman rushes up to the army with the new j<sub>ier</sub> e<sub>y</sub>es g<sub>l</sub>^ an<sub>j</sub> s<sub>ha</sub>f<sub>es</sub> a winnowins-fan. while she cries out. " The

town enemies. may be army is not seen ! The army is not seen ! " And a medicine-man invisible at the same time sprinkles medicine over the spears, crying out to its f<sub>n</sub> j<sub>ll</sub>, e manner, " The army is not seen ! The army is not seen ! "

After that they seize a bull, sew up its eyelids with a hair of its tail, and drive it for some distance along the road which the army is to take. When it has preceded the army a little way, the bull is sacrificed, roasted whole, and eaten by the warriors. All the flesh must be consumed on the spot. Such parts as cannot be eaten are burnt with fire. Only the contents of the stomach are carefully preserved

<sup>1</sup> T. Arbousset et F. Daumas, *Voyage* Compare R. KShler, "Sage von Land- d'Exploration ait Nord-est de la Colonie erwerbung durch zerschnittene Haute," du Cap de Bonne-Esp<sup>trance</sup> (Paris, Orient und Occident<sup>^</sup> iii. 185-187.

1842), p. 49. <sup>4</sup> Lieutenant-Colonel James Tod,

<sup>2</sup> Virgil, *Aeii*. i. 367 sq., with the *Annals and Antiquities of*

*Rajas?haii*<sup>^</sup>  
 commentary of Servius; Justin, xviii.ii. (London, 1832) p.  
 235; \V. Rad-  
 5. 9. Thongs cut from the hide of the off, *Proben der*  
*Volkslitteratur dcr*  
 ok sacrificed to the four-handed Apollo *tiirkischen Stiimme Siid-*  
*Sibiriens*, iv.  
 were given as prizes. See Hesychius, (St. Petersburg,  
 1872) p. 179; A.  
*s.v. Kvva, Kias*; compare *ztf.*, 7rvpc6\o0oi. Bastian, *Die Voelker*  
*dcs oestlichen*  
 Whether the Greek custom was related *Asien* (Berlin, 1884-  
 1889), i. 25, iv.  
 to those discussed in the text seems 367 sq.; T. Stamford  
 Raffles, *History*  
 doubtful. I have to thank my colleague of *Java* (London,  
 1817), ii. 153 sq. |  
 and friend Professor R. C. Bosanquet R. van Eck, " *Schetsen van*  
*het eiland*  
 for calling my attention to these passages Bali," *Tijdschrift voor*  
*Nderlandscli-*  
 of Hesychius. *IndiS*, Feb. 1880, p. 117. The sub-  
<sup>3</sup> Saxo Grammaticus, *Historia Da-* stance of all these stories,  
 except the  
*nica*, ix. vol. i. pp. 462 sq. ed. P. first, was given by me  
 in a note on  
 E. Mtiler (Copenhagen, 1839-1858) " Hide-measured  
 Lands," *The Classi-*  
 (where the hide employed is that of a *cal Review*, ii. (1888) p.  
 322.  
 horse); J. Grimm, *Deutsche Rechtsalter-* <sup>5</sup> J. Grimm, *Deutsche*  
*Rechtsalter-*  
*thiimer'*<sup>^</sup> (Gottingen, 1881), pp. 90 sq. *t/iumer*, pp. 538 sq.